

HIS  
M A J E S T I E S

Reasons for Withdrawing Himself from

ROCHESTER,

Wrote with His own Hand and Ordered by Him to be

PUBLISHED.

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R E A S O N S

Why in this Conjunction no Alteration should be made in the

GOVERNMENT of the CHURCH of

SCOTLAND,

BY A SINCERE

P R O T E S T A N T

AND A LOVER OF HIS

C O U N T R Y.

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Printed in the Year, 1689.

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HIS  
M A J E S T I E S  
R E A S O N S,

FOR

Withdrawing Himself from Rochester.

*Wrote with his own hand, and ordered by him to be published.*

**T**HE World cannot wonder at my withdrawing my self, now this second time, I might have expected some what better usage, after what I wrote to the *prince of Orange*, by my Lord *Feversham*, and the Instructions I gave him; But instead of an Answer, such as I might have hoped for, What was to expect after the usage I received by the making the said Earl a prisoner against the practise and Law of Nations?

The sending his own Guards at eleven at night, to take possession of the posts at *White hall*, without advertising me in the least manner of it, The sending to me at one a clock, after midnight, when I was in Bed, a kind of an Order by three Lords, to be gone out of my own palace, before twelve that same Morning. After all this how should I hope to be safe, so long as I was in the power of one, who had not only done this to me, and invaded my Kingdoms without any just cause given him for it. But that did by his first Declaration, lay the greatest Aspersions upon me, that malice could invent, in that clause of it which concerns my Son: I appeal to all that know me, nay even to himself, that in their Consciences, neither he nor they can believe me in the least capable of so unnatural a Villany, nor of so little common sense, to be imposed on in a thing of such a Nature as that. What had I then to expect from one, who by all Arts hath taken such pains, to make me appear as black as hell to my own people, as well as to all the World besides? What effect that hath had at home, all Mankind have seen by so general a Defection in my Army, as well as in the Nation  
amongst

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amongst all sort of people.

I was Born Free, and desire to continue so, And tho I have ventured my self very frankly, on several Occasions for the good and honour of my Country, and am as free to do it again, (and which I hope I shall yet do, as old as I am, to redeem it from the slavery, it is like to fall under;) Yet I think it not convenient to expose my self to be secured, as not to be at Liberty to effect it; and for that Reason I withdrew, but so as to be within call, when soever the Nations Eyes shall be opened, so as to see how they have been abused, and imposed upon by the specious pretences of Religion and property. I hope it will please GOD. to touch their Hearts, out of his *infinite mercy*, and to make them sensible of the ill condition they are in, and bring them to such a temper, that a Legal Parliament may be called; and that amongst other things which may be necessary to be done, they will agree to Liberty of Conscience for all *Protestant Dissenters*; And that those of my own persuasion may be so far considered, and have such a share in it, as they may live peaceably and quietly, as *English-men*, and *Christians* ought to do, and not to be obliged to transport themselves, which would be very grievous, especially to such as love thier own Countrey: And I appeal to all, who are considering Men, and have had Experience, Whether any thing can make this Nation so great in flourishing, as *Liberty of Conscience*? Some of our Neighbours dread it. I could add much more to confirm all I have said, but now is not the proper time,

ROCHESTER, December 22d.  
1688.



R E A S O N S  
 Why in this Conjunction no Alteration should be made in the  
 GOVERNMENT of the CHURCH of  
 S C O T L A N D  
 By a Sincere  
 P R O T E S T A N T  
 and a Lover of His  
 C O U N T R E Y.

**B**ecause the present *i. e.* the *Episcopal Government* has not only the Advantages of *Apostolick Institution*, and universal reception by all Churches, since the first propagation of *Christianity*, (it being impossible in all the Authentick Records of the Church, to find so much as one single Church, Governed by meer *Presbyters*, till the 16th. Century ; ) but also by Experience it is found to be the best Adapted for the preservation of Order, Peace, Unity, &c.

1. The Tyranny of *Presbytrie* is unsupportable, as is evident from all the Histories of the late times, many men are yet alive who knew this by Experience.

3. The most part of the Nobility, Gentry and Burgesses of this Nation have taken the *Test*, and thereby sworn against *Presbytrie*, by consequence, such can never consent to, or vote for the Introduction of *Presbytry* or the Abolition of *Episcopacy*, nor chuse such Commissioners, as will probably Vote so, without the evident hazard of Perjury; especially considering,

4. That if *Presbytry* be Established, the *Covenants* must be renewed, as is evident not only from the present proceedings of the *Presbyterian Preachers*, who refer manifestly to them in their Address lately

designed for the *Prince of Orange*, and have made the breach of them, one of the principal Arguments for their late Fast; but also from the Natural Exigencies of the Thing, it being hardly imaginable upon what other Foundation the Restitution of *Presbytry* can be claimed. Briefly, *Presbytry* cannot be settled but upon the Acts of the *General Assemblies Anno 1638.* and downward, and the Acts of the *Correspondent Rescinded Parliaments*: or else it must begin on a new Foundation. If it begin on a new Foundation, then the present separation of the *Presbyterians* from the Church: as by all Law established must needs be condemned; it being made on no tollerable pretences, a thing which by all means they must avoid. If it stand upon the old Found<sup>n</sup>, then all these Acts of Parliaments and *General Assemblies* from the 38. to the 61. must revive; and by Consequence these Acts that oblige all Persons under the highest penalties, Civil and Ecclesiastical, to swear the *Covenants*. But if the *Covenants* revive ( besides the Material iniquities, particularly of the *Solemn League* ) it will unavoidably make the most considerable part of the Nation either perjured or Miserable. All these must be perjured who have taken the Declaration, Test, &c. and yet shall take the *Covenants*, and all such must be miserable, who will not take them.

5. The Restitution of *Presbyters*, will evidently have these further deplorable Effects among many others. *First*, No man who has been any ways active in the execution of the Laws, or in the Kings service, or for the present Churches interest: but will be in eminent hazards of Finning, and being rendred incapable of all publick Trusts, either Civil or Ecclesiastical, or else he must do publick penance for what he has done. This is already Condescended on, and vented by the *Presbyterian* partie. *2dly*, All that have taken the Test will be obliged to renounce it, and submit to Ecclesiastical Censures ( perhaps to Civil too ) for having taken it. *3dly*, All that have received *Episcopal Ordinations* or ( being *Laymen* ) have at any time Acted by vertue of *Episcopal Commissions*, must expect the same measures; for all these things are not only naturally consequent upon the Restitution of *Presbytry*, but are actually resolved upon by that party. But above all these, whether Noblemen or Gentlemen, who have at any time appeared in Arms, for Quashing the late Rebellions in the *West*, *Piſland Hills*, *Bothwell Bridge*, &c. are threatned with the severest corrections, and reckoned the *Arch-hereticks*. None of these things



things be, not only a great part of the *Laity* of the Nation, must be reduced to sad straits, both in relation to Conscience and Interest: but also, all the present conforming *Clergy* must be quite turned out it being unpresumable that they can submit to these impositions. But if they shall be turned out ( besides the evident straits and necessities, so many Families must be Redacted to, wherein yet the Gentrey of the Nation are Generally concerned ) the Church will be left almost intirely Destitute of Pastors, there being not so many tollerable Qualified Men of the *Presbyterian persuasion* as can fill the 5th. or 6th. part of the Churches of the Nation.

6. If *Presbytry* shall not be thus established in its Integrity, but all the alteration shall be a *Non-Episcopacy*, and the present Incumbants shall be permitted to continue in their Offices and Stations, our deplorable Schisms and Divisions, will continue without Remedic, as is evident to any considering Person, or else the *Magistrate* must intirely take upon him the Government and Discipline of the Church, and we must instead of true Church Government, have down right *Erastianism*.

7. The establishment of *presbytry* or *Erastianism* in this Kingdom, will naturally tend to have a most pernicious influence upon the *Protestant Interest* within this Island of *Britain*, if ever *papery* shall offer again to set up its Head. The Church of *Scotland*, and the Church of *England* will stand on different bottoms, and so will be obliged to defend themselves upon different principles, and by different Arguments, which ( 'tis to be fear'd ) will prove hard for *Scotland*. We find by experience that the *English Clergy* have kept their ground bravely against *papery*. In point of Argument, no *Protestant Church* has ever justified her self so well upon so solid grounds, and that upon the account of her *Episcopal constitution*, by which her Ordinations are clear, and the Mission of her Officers unquarrellable by the *papists*. By defending Her self, She hath hitherto defended us likewise because we are built upon the same Foundation. But if we shall now begin upon another Foundation, we must divide from her, and that will weaken her affection towards us, and her concern in us, and we must stand by our selves: Yet God knows how unable we are to subsist without her assistance. The *papists* love extraordinarily to Fish in troubled Waters, and to see *protestants* divided, if therefore we cast out with *England* ( as we must needs do if we turn down *Episcopacy* )

we shall give the *Papists* more advantage then most people are aware of.

8. To endeavour the Restitution of *Presbytery* at this Juncture will undoubtedly disoblidge the *Princess of Orange*, who has from her Infancy been Educate in the Communion of the *Church of England*, and still has profess her self of *Episcopal principles*. It will disoblidge the *Prince of Orange*, who ( as we are uncontravertibly intomed ) has no inclinations at all that the Government of this Church should be changed. Our *Scottish Nobility* who are now at *London* are generally ( 4 or 5. Lords only excepted ) resolved to stand by the present establishment of the Church. Very many of the *Gentry* who are there, who at their first coming thither, were cold and careless seeing now further into the *Presbyterian* designs then they did before, find it their concern to espouse the present Churches interest, I hope of the *Presbyterian* persuasion are not the 5th. or 6th. part of the people of the Nation, and generally people of mean both knowledge and Quality. These things laid together may perswade any Ingenious Man to befriend the present establishment.

9. And what tho' it be true that some of our present Bishops have done things, and made condescensions, perhaps not entirely becoming their Character? any man can easily distinguish between the Order and the Persons, Let the Persons who have been guilty smart for it in Gods Name, but why should the Order be ruined for their Mis-carriages? Let all possible care be taken to prevent such failings; for the Future; Let there be a Convocation of the *Clergy* in due season, let us have *Canons* for regulating the exercise of the Government and Discipline of the Church; Let the Explanatory Act be rescinded and the Church be made a little more independent on the Crown. So that Bishops may not be turned out of their Chairs without a Legal Tryal: Let convenient Restraints be laid upon them, that they meddle not too much in Secular Affairs. Let these and such other usual Regulations be made, but let the Order be preserved.

F I N I S.



